



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Verily We opened for you^g an opening^{x1} (overwhelming victory) manifester^x.
2. To forgive for you^g Allah what preceded of your^t offense and what delayed; and [to]² conclude³ [He] His boon^{w4} on you^g and [to]⁵ divinely-guide you^g [He] a *Sserattan* (*single and specific Path*) straight.
3. And [to]⁶ succor you^g Allah a mighty succor.
4. He Who descended the tranquility^w in the believers' hearts, to *yazdado*⁷ (*they^x further-augment in*) belief with their belief; and for Allah (*are*) the Heavens^w and the Earth's^w soldiers; and [was] Allah Omniscient, *Hakeeman*⁸ (*infinite hekmah*⁹ Possessor).
5. To admit [He] the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (*are*) in it^w; and [to]¹⁰ expiates [He] a'n(*off*) them their *sayye'aa'te*^w (*demeritorious-deeds*)^w; and [was] *tha'leka(afar-that-it/)*^x *enda* (*by munificence of/by Rule of* Allah a great win.
6. And [to]¹¹ torment [He] the he-hypocrites and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*) and the *mushreka'te* (*she-they who partner deities with Allah/ she-polytheists*), the presurers by Allah the ill-presumption; on them *da'erato*^w (*evil-turn/ defeat/ misfortune event*) the ill, and fired on them Allah and cursed them [He] and [He] prepared for them Hell^w and fouled-shey a destiny.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

لَيَغْفِرَ لَكَ اللَّهُ مَا تَقْدَمَ مِنْ
ذَنْبِكَ وَمَا تَأْخُرَ وَيُتَمَّ نِعْمَتُهُ
عَلَيْكَ وَهَدِيَكَ صَرَاطًا مُسْتَقِيمًا

وَيَنْصُرُكُمُ اللَّهُ نَصْرًا عَزِيزًا
هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي
قُلُوبِ الْمُؤْمِنِينَ لِيَزَادُوا إِيمَانًا
مَعَ إِيمَانِهِمْ وَلَهُ جُنُودٌ
السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ
عَلَيْهَا حَكِيمًا

لَيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ
خَلِيلَيْنِ فِيهَا وَيُكَفَّرُ عَنْهُمْ
سَيْعَاهُمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ
فَوْزًا عَظِيمًا

وَيَعْذِبَ الْمُنْفِقِينَ وَالْمُنْفَقَتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَتِ الظَّانِينَ
بِاللَّهِ ظَنٌّ السُّوءُ عَلَيْهِمْ دَاءِرَةُ السُّوءِ
وَغَضَبٌ اللَّهُ عَلَيْهِمْ وَلَعْنَهُمْ وَأَعْدَدَ
لِهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

¹ The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see الراغب.

² The reason this “/” is there and in brackets, is the following: it represents “اللام الناصبة التي تقع على الفعل المضارع فتتصبب” with a “مكسورة واقعة على فعل مضارع” like “this” and it is at the beginning of this Ayah “ليغير” and it is “مكسورة” with a “الضمير المستتر” like “Kسرة على هذه اللام” “And it is in bracket because it seems as if it is “hidden,” like “hidden”

³ The word “**يَتَمَّ**” = “conclude” rooted in “**تَمَّ**”; that is: its *last* component of a *whole* has *gathered* to the rest, making a *full whole*; thus, *concluded* means had gathered its last components and became a *full-whole*, or reached its *end*, or it *finished*, or it *terminated*, or it *drew to a close*. See the *Lexicon* attached to this *Translation* for more, especially *concluded* versus *completed*.

⁴ See the *Lexicon* attached to this *Translation* for “ne’amah” (“boon”).

5 Ibid.

⁶ See footnote 2 above regarding the meaning of the term *الناصبة* (nashabat).

⁷ The word “فَزَدَادَ” implies greater *intensity*, and the word **النَّاجِحُ** says it is *successful*. So *further* is prefixed for this purpose.

⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words **حَكِيمٌ** and **حَكِيمٌ**.
⁹ See the *Lexicon* attached to this *Translation* for **“hakma”**.

⁹ See the *Lexicon* attached to this *Translation* for “*hekma*.”
¹⁰ See footnote 2 above regarding “*الله* *النافذة*”

¹⁰ See footnote 2 above regarding **اللام المضاف**...
¹¹ Ibid.

¹¹ Ibid.

7. And for Allah (are) the Heavens^w and the Earth's^w soldiers and [was] Allah Mighty, *Hakeeman*¹² (*infinite hekma*¹³ Possessor).

8. Verily We sent you^g a witnesser/testifier and a *mubashsheran*¹⁴ (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*).

9. To believe you^z by Allah and His messenger and [to] *toazzeroho*¹⁵ (*you^z deferentially-support him*) and [to] admire him¹⁶ you^z and *tosabbeho*¹⁷ (*you^z say: subhana Allah [to] Him*) *bukratan*¹⁸ (*early-dawn*) and *asseyla*¹⁹ (*noon, late noon to sunset*).

10. Verily who^r *youba'yeona* (*they^z plight allegiance to*) you^g verily only *youba'yeona* Allah; Allah's Hand^{w20} (*is*) atop their hands^w; so whoever [he] infracted, so verily only [he] infracts on himself^w; and whoever [he] fulfilled²¹ by what [he] covenanted on it^x Allah, so will give him [He] a great remuneration.

11. Shall say for you^g the *mukhallafoona* (*Jehad-behind-sitters/not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*): preoccupied us our possessions and our families^w; so *istaghfer*²² (*let-seek forgiveness [you^g]*) for us; they^z say by their tongues what (*is*) not in their hearts; let-say [you^g]: so who^a possesses for you^b from Allah a thing, *en(ij)* [He] wanted by you^b harm or [He] wanted by you^b a benefit; rather [was] Allah by what you^z work Proficient.

12. Rather presumed you^c that never transpose²³ the messenger and the believers to their families^w ever; and (*had been*) adorned *tha'leka* (*afar-that-it/*)^x in yourⁿ hearts; and presumed you^c the ill-presumption; and you^c were a worthless people.

13. And whoever not believes [he] by Allah and His messenger, verily We prepared for the unbelievers a *Sa'era*^w (*intensely kindling Fire*)^w.

وَلَهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَنَذِيرًا

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتَعْزَزُوهُ
وَتُتَوَفَّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً
وَأَصْبِلًا

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا
يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى
نَفْسِهِ وَمَنْ أَوْفَ بِمَا عَاهَدَ عَلَيْهِ
اللَّهُ فَسِيَّئَتِيهِ أَجْرًا عَظِيمًا

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ
الْأَعْرَابِ شَغَلْتَنَا أَمْوَالَنَا وَأَهْلَوْنَا
فَاسْتَغْفِرْلَنَا يَقُولُونَ بِالسَّلَامِ
لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ
لَكُمْ مِنْ إِنْ شَاءَ إِنْ أَرَادَ
بِكُمْ ضَرًا أَوْ أَرَادَ بِكُمْ نَفْعًا
كَانَ اللَّهُ بِمَا تَعْمَلُونَ حَبِيرًا

بَلْ ظَنَنتُمْ أَنْ لَنْ يَنْقُلَّ الرَّسُولُ
وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبْدًا
وَنَبِرَ ذَلِكَ فِي قُلُوبِكُمْ
وَظَنَنْتُمْ طَرَبًا لِلْسُوءِ وَكَنْتُمْ
قَوْمًا بُورًا

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ
فَإِنَا أَعْتَدْنَا لِلْكُفَّارِ سَعِيرًا

¹² See the Lexicon attached to this Translation regarding "الحكيم" and "بِحِكْمَةٍ."

¹³ See the Lexicon attached to this Translation for "hekma."

¹⁴ See the Lexicon attached to this Translation for *bashashara* / *youbashsharo* / *mubasheron* = *بِشَرًا يُبَشِّرُ أَمْبَشِرًا*.

¹⁵ The word "عَزْر" in "النصرة مع التعظيم" = "تعزُّزُوهُ" in "الراغب".

¹⁶ The pronouns in "تعزُّزُوهُ" and "تُتَوَفَّرُوهُ" according to some Qur'an commentators, which I believe is correct, refer to Mohammad (SAWS). See *القرطبي*.

¹⁷ Saying "subhana Allah" means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Said Ibn Abbas, may Allah be pleased with him, every *tasbeeh* (i.e. saying: *subhana Allah*), in The Qur'an is a *Payer*. See *القرطبي*.

¹⁸ The word "bukratan," literally means the time between *Fajr* (early dawn) Prayer and *sunrise*.

¹⁹ The word "aseyla," literally means the time from *noon to sunset* or from *Asr* (late afternoon) Prayer to *sunset*.

²⁰ Some maintain that the "hands" are *symbols of divine Might or Power*, by Arabic tongue expression this true.

²¹ The word "أَوْفَى" from "النَّفَاعَ" = "النَّفَاعَ" meaning *gathering the last component of any obligation to make it a whole*. So, "أَوْفَى" means had *endeavored and gathered the last part of an obligation and fulfilled it*.

²² The word "استغفر" = "أَسْتَغْفِرُ" = "let-seek forgiveness [you^g]." In English there is *no seemly way* to say: "استغفر" "per se". So I settled for saying: "[you] seek forgiveness."

²³ That is repair or return.

14. And for Allah (is) the Heavens^w and the Earth's^w proprietorship; [He] forgives whom^r [He] wills and [He] torments whom^r [He] wills; and [was] Allah *Ghafooran* (iterative Forger) *Rahemman* (iterative mercy Giver).

15. Shall say the *mukhallafoona* (Jehad-behind-sitters/ not joining *Jehad-fight*) if you^c launched to spoils^w to take^w it^w you^z let us *natta'be'okum* ([we] closely-follow you^z); they^z want to substitute Allah's speech; let-say [you^s]: never *tatta'be'aona* (you^z closely-follow us); as *tha'lekum* (collective afar that)^x said Allah of before; then they^z shall say: rather you^z envy us; rather were not understanding they^z except a few/a little.

16. Let-say [you^s] to the *mukhallafeena* (Jehad-behind-sitters/- not joining *Jehad-fight*) of the *Aara'be* (Bedouin Arabs) *satod'awna* (affirmably to be invited you^z) to a people possessors (of) *ba'sen* (bravery and warfare), to fight them you^z or *yuslemona* (become Muslims they^z); so *en* (if) you^z obey, *you'a'tekum* (accords you^z) Allah a remuneration *hasanan* (ultimate meritorious deed); and *en* you^c divert, just-as you^c diverted of before, [He] torments you^b a painful torment.

17. Neither on the blind a *harajon*²⁴ (constraint/ sin) and nor on the lame a *harajon*; and nor on the sick a *harajon*; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises^w/gardens^w run^w from under it^w the rivers; and whoever [he] diverts [He] torments him a painful torment.

18. *Laqad* (verily, already and affirmatively) delighted Allah *a'n* (regarding) the believers *edh* (while/ since) *youba'yeonaka* (they^z plight-allegiance to you^s) under the tree^w; so knew [He] what (was) in their hearts; so [He] descended the tranquility^w on them and [He] rewarded them a *fat'h*²⁵ (opening/ overwhelming victory)^x nigh.

19. And booties^w multitudinous^w they^z take it^w; and [was] Allah Mighty *Hakeeman*²⁶ (infinite *hekma*²⁷ Possessor).

20. Promised you^b Allah booties^w multitudinous^w you^z take it^w; so [He] hastened for you^b this^w and [He] checked the mankind's hands^w *a'n* (off) you^b; and to be an *Aya'tan*^w (miracle/ sign/ proof) for the believers and [He] divinely-guides you^b *Sserattan* (single and specific Path) straight.

وَلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَعْفُرُ
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

سَيُقُولُ الْمُخَلَّفُونَ إِذَا أَنْطَلَقْتُمْ
إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا
نَتَبَعُكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَمَّا
اللَّهُ قُلَّ لَنْ تَتَبَعُونَا كَذَلِكَ قَالَ
اللَّهُ مِنْ قَبْلٍ فَسَيُقُولُونَ بَلْ تَحْسُدُونَا
بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ
سَتُدْعَوْنَ إِلَى قَوْمٍ أُولَئِكَ يَأْسِ
شَدِيدٍ تَقْتِلُوهُمْ أَوْ يُسْلِمُونَ فَإِنْ
تُطِيعُوْنَا يُؤْتَكُمُ اللَّهُ أَجْرًا حَسَنًا
وَإِنْ تَوْلُوا كَمَا تَوَلَّتُمْ مِنْ قَبْلٍ
يُعَذِّبُكُمْ عَذَابًا أَلِيمًا

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى
الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ
حَرْجٌ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ
يُدْخِلُهُ جَنَّتَ تَخْرِيَّ مِنْ تَحْتَهَا
الْأَنْهَرُ وَمَنْ يَتَوَلَّ يُعَذِّبُهُ عَذَابًا
أَلِيمًا

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
إِذْ يَبْعُونَكُمْ تَحْتَ الشَّجَرَةِ فَعَلَمَ
مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ
عَلَيْهِمْ وَأَنْبَهُمْ فَتَحَّا قَرِيبًا

وَمَغَانِمَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ
اللَّهُ عَزِيزًا حَكِيمًا

وَعَدْكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَلَ لَكُمْ هَذِهِ وَكَفَ أَيْدِيَ
النَّاسِ عَنْكُمْ وَلَتَكُونَ أَيْلَةً لِلْمُؤْمِنِينَ
وَيَهْدِي كُمْ صِرَاطًا مُسْتَقِيمًا

²⁴ The word “اللسان” “أضيق الضيق” = “حرج” see the Lexicon attached to this Translation for an exposition on the words “اللسان” and “أضيق الضيق”

²⁵ See footnote 1 above regarding “opening^x (overwhelming victory)” = “فتحا”.

²⁶ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”.

²⁷ See the Lexicon attached to this Translation for “hekma.”

21. And another^{w28} not you^z could overcome it^w *qad* (*already and affirmatively*) encompassed Allah by it^w and [was] Allah over every-thing Omnipotent.

وَأَخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحْاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٨﴾

22. And had fought you^b who^r unbelieved they^z surely (*would have*) *wallaw* (*forged/fled they^z*) the rears²⁹; afterwards they^z find neither *awa'leyan* (*guardian/ally*) and *norna'sseeran* (*iterative-sucessor*).

وَلَوْ قَتَلْكُمُ الَّذِينَ كَفَرُوا لَوْلَا الْأَدْبَرَ شَمَ لَا سَجَدُونَ وَلِيَا وَلَا نَصِيرًا ﴿٢٩﴾

23. Allah's dispensation^w which^u *qad* (*already and affirmatively*) ceded-she^y from before; and never find [you^x] for Allah's dispensation^w a substitution^x.

سُنَّةُ اللَّهِ الَّتِي قَدْ حَلَّتْ مِنْ قَبْلِ وَلَنْ تَجِدْ لِسُنَّةَ اللَّهِ تَبَدِّلًا ﴿٣٠﴾

24. And He Who checked their hands^w *a'n* (*off*) you^b and yourⁿ hands^w *a'n* them by *Makkah's* [belly]³⁰ from after that [He] bested you^b over them; and [was] Allah by what you^z work *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَهُوَ الَّذِي كَفَ أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيْكُمْ عَنْهُمْ بَطَّنَ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٣١﴾

25. They who^r unbelieved they^z and they^z repelled you^b *a'n* (*off*) The Mosque The Sacred and the *hadya* (*offerings*)^x *ma'akofan*³¹ (*being dedicated/ confined*) to reach its^x place; and *lawla* (*had it not been for*) men he-believers and women she-believers not knew them you^z that you^z step over them then betides you^b from them a *ma'arraton*^{w32} (*blameworthy-sin-and-crime*)^w by other than a knowledge³³; to admit Allah in His mercy^w whom^p [He] wills; had they^z sundered³⁴, surely We (*would have*) tormented whom^r unbelieved they^z of them a painful torment.

هُمُ الَّذِينَ كَفَرُوا وَصَدَوَكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَأَهْدَى مَعْكُوفًا أَنْ يَبْلُغَ حَلَمَهُ وَلَوْلَا رَجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَطْعُوهُمْ فَتُصْبِبُكُمْ مِنْهُمْ مَعْرَةً بَغْيَرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزِيلُوا لِعَذَبَنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٣٢﴾

26. *Edh* (*when/since*) made who^r unbelieved they^z in their hearts the *hamiyyata*^w (*zealotry/stubbornness and non-submission, especially towards The Right*)^w the *jaheleyyatey*^{w35} (*acting ignorantly or incorrectly/ or by rule of pre-Islamic era*)^w *hamiyyata*^w; so descended Allah His tranquility^w on His messenger and on the believers and [He] obliged them word^w (*off*) the *taqwa* (=there is no deity but Allah); and they^z were righter/worthier³⁶ by it^w and its^w folk^w; and [was] Allah by every-thing Omniscent.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيمَةَ حَمِيمَةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقُّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٣﴾

²⁸ The word “أُخْرَى” translated here as “she-another,” means *another situation involving booties and victories*.

²⁸ The expression “*wallaw* (*forged/fled they^z*) the rears” means fled and you can see their rears as they retreat.

³⁰ That is in the “*hollow*” or “*sunken space*” of Makkah, as Makkah is geologically speaking is a “*basin*” or a “*depression in the surface of land*” surrounded by mountains.

³¹ The word “*معكوفاً*” is singular, masculine, objective noun, rarely an objective noun to be found in English. So, there is no English equivalent for “*معكوفاً*,” which means: *that which is confined, beings-confined*.

³² The word “*marratan*” means *committing unintentional, but due to carelessness, blameworthy sin and crime*.

³³ That is your knowledge, that is unintentionally you commit “*maarraton*,” see footnote 5035 above.

³⁴ The word “*تُزِيلُوا*” means “*تُفْرِقُوا بِكُثْرَةِ الْفَعْلِ*” see *اللسان*. Hence: “*iteratively sundered*.

³⁵ The word “*جَاهِلِيَّة*”=“*jaheleyyatey*” is rooted in “*جهل*” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) *did some thing not correct*. So the “*jaheleyyatey*” is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*.

³⁶ The word “*righter*” is a *comparative adjective* of “*right*,” see *Merriam Webster's Dictionary*. And “*أَحْقَ*” = “*righter*” as an *adjective comparative*.

27. *Laqad* (verily, already and affirmatively) *ssa'daqa* (always enforced the truth) Allah(for) His messenger, the *ruaya*^w (dream/vision) by the right; surely assuredly³⁷ enter you^z The Mosque The Sacred, *en(if)* Allah wills *aa'meneena* (self-safety-securers) *muhalleqena* (they who are head shaven) and *mugassereena* (they who just shortened their head hair) not fearing you^z; so [He] knew what not you^z knew then [He] made of lesser than *tha'leka* (afar-that-it/) ^x a *fat'h'an*³⁸ (opening/overwhelming victory) nigh.

28. He Who sent His messenger by the divine-guidance and the Right's religion^x to *yudh'heraho* ([He] manifests it^x and its^x preponderance) over the religion, all (of) it^x; and sufficed by Allah *Shabeeban* (iterative Witnesser/-Testifier).

29. Mohammad, Allah's messenger and who^r (are) with him, *ashedda*³⁹ (they are resolutely hard) over the unbelievers *ruhama*⁴⁰ (resolutely merciful/ commiserators) among them (selves); [you^s] see them: *rukka'an* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), *sujjadan* (they who kowtow in the Prayer), *yabtaghona* (they^z earnestly questing) a munificence from Allah and a *redhwanan*^x (ultimate delight/gratification); their signa (are) in their faces from effect/trace(of) the kowtowing; *tha'leka* (afar-that-it/) ^x (is) their parable/example in the Torah and their parable/example in the Euangelion⁴¹ like a *zar'en*^x (the vegetation aftersprouting)^x *akhraja* ([it] produced/ emerged) its^x stalk, then fortified it^x then [it^x] toughened, then [it^x] stood on its^x [legs] (stems); [it^x] marvels the sowers to exasperate by them the unbelievers; Allah promised whom^r they^z believed and they^z worked the righteous-works^w of them a forgiveness^w and a great remuneration.

لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الرَّعِيَا
بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجَدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحْلِقِينَ
رَءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ
دُونَ ذَلِكَ فَتَحًا قَرِيبًا

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ
وَدِينُ الْحَقِّ لِيُظَهِّرُهُ عَلَى الَّذِينَ
كَفَرُوا وَكَفِى بِاللَّهِ شَهِيدًا

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ
أَشَدَّاءَ عَلَى الْكُفَّارِ رَحْمَاءُ بَيْنَهُمْ
تَرَنُّهُمْ رَكُعاً سُجَّداً يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرَضُوا نَ
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثْرِ
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرِيَةِ
وَمَثَلُهُمْ فِي الْإِنجِيلِ كَرَعَ أَخْرَجَ
شَطْعَهُ فَعَزَّرَهُ فَاسْتَغْلَظَ فَأَسْتَوَى
عَلَى سُوقِهِ يُعَجِّبُ الْزَرَاعَ لِيغِيظَ
هُمُ الْكُفَّارُ وَعَدَ اللَّهُ الَّذِينَ
أَمْنَوْا وَعَمَلُوا الصَّلِحَاتِ مِنْهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا

³⁷ The "التدخل" in "التأكيد" is a *juratory* amounting to "القسم" = "التأكيد", i.e. *affirmation*, expressed by "assuredly".

³⁸ See footnote 5322 above regarding “opening,” i.e. overwhelming victory).

³⁹ The word “asheddā” = أَشَدَّاءُ is masculine, plural, subjective noun, meaning: “they who are resolutely strong.”

⁴⁰ The word “ruhama”=“رحماء” is a *masculine, plural, subjective noun* which has *no exact English equivalent*, as the closest English equivalent is “*merciful*” which is an *adjective* which does *not* have plural *per se*. Thus, “*merciful commiserators*” is the next best.

⁴¹ The early writings of the founder of Christianity to the various churches referred to the now called “*Gospels*” as the “*Euangelion*” (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix “*eu*” means “true” or “good” and denoting “weighty, authoritative, and official message,” and “*Angelion*” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “*Euangelion*” was changed to become the proclaimed “*Gospel*.⁴² The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the “*Enjeel*.⁴³ Thus, after the *Torah* was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the *Enjeel (Euangelion)* through Jesus, came to rectify the situation. +